



OIKOUMENE  
TAIZE

*your*

APRIL 1, 1962



## *we camped at Delhi*

Tensions rose: Harsh words were said. Then came days of dialogue, cold nights in tents, bus rides, dhobi itch, assembly sessions . . . and on the last night we sang together the Christian hymns of India.

y designs gave personality to the buses  
at carried delegates in Delhi.

BUSES leave in one minute!"  
"Quick, pass a piece of toast!"  
"Got everything?"

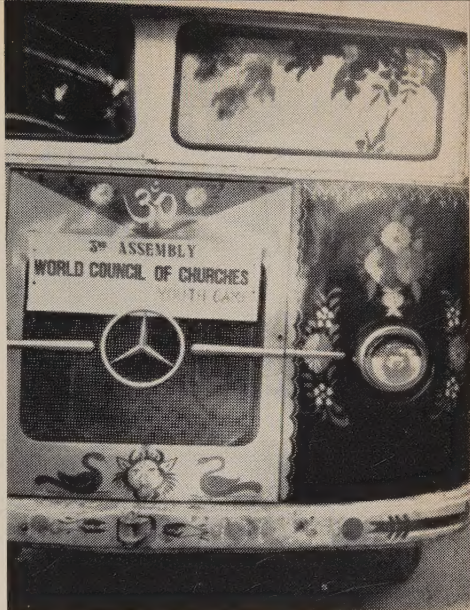
"I hope so. I feel like a pack  
horse with all this stuff. But I guess  
I need it for today's sessions."

"We'd better hurry!"

And so, another day had begun in  
the life of the youth participants at  
the Third Assembly of the World  
Council of Churches in New Delhi,  
India. We were the "voice of youth"  
at a world-wide meeting of 1200  
Protestant and Orthodox leaders.

Most adult delegates were housed in hotels and homes in New Delhi. We  
young people were housed in tents at a mission compound in Old Delhi.  
It meant about a half hour's ride by bus to the modern Vigyan Bhavan  
where the daily meetings were held. This ride was an adventure in itself.  
Our young bus drivers would put to shame the fabled "teen-age drivers" of  
the U.S.A. We rattled down the crowded Indian streets at a great rate with  
the goose horn being pumped constantly to warn cattle, cyclists, cars, trucks,  
rickshas (horse-drawn carts), and pedestrians of our coming. One of our  
drivers was personally insulted when anyone got in our way. Several times  
he stopped the bus and jumped out to scold a cyclist or driver. Somehow  
we felt relieved each time we arrived at our destination.

**We were able to see much of Delhi**—both old and new—during our  
rides and our free time. We were impressed by the ancient structures  
of past empires and by the modern government buildings of today. We  
visited shops in New Delhi and bazaars in Old Delhi, bringing home  
as much as weight limits and finances would allow. We discovered a group  
of Tibetan refugees selling beautiful jewelry and brass objects. We visited  
Delhi churches, Chinese restaurants, the Presidential Palace and an inter-  
national industrial exhibition. Most of us ventured the 125 miles to Agra  
to see the Taj Mahal before or after the assembly. We attempted eating Indian  
food and, although the "half-spiced" curry seemed "full-spiced" to us, we  
enjoyed the experience. Some of us saw a Hindu procession complete with



# Youth

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At a reception given by the U.S. ambassador to India, Marty Baumer (left) chats with Miss Frances Kapitzky, a fellow member of the United Church of Christ who was later one of five women elected to the 100-member Central Committee of the World Council of Churches. At "tent city" (below) youth people discuss U.S. fallout fears and the morning's session.



ass bands, bag-pipes and decorated cows. It wasn't very often that we wondered what to do with our time for, if nothing else, we could always wash a bucket and do our laundry. Otherwise, the dhobi did it.

We felt fortunate to be in Delhi at this particular assembly. The World Council of Churches is still a young organization and this was the first time the assembly had met in Asia. There were about 100 of us who came as youth participants and we were given many privileges by the World Council of Churches. Youth have been at each of the three assemblies but this is the first time that youth participants joined in all the activities, including committee meetings. We were allowed to speak if we wished. Once a young man from South Africa was warmly applauded after telling of the desires of his people to be treated fairly and equally by the white race.

**"Youth," I discovered, meant** persons of a very wide age range. There were in our camp persons from 18 to 35, although most of us were in our twenties. As youth participants we lived together in a "tent city" for most four weeks. Prior to the World Council assembly, we met for a full week to prepare ourselves for the assembly, to come to know each other and to talk of youth in an ecumenical setting.

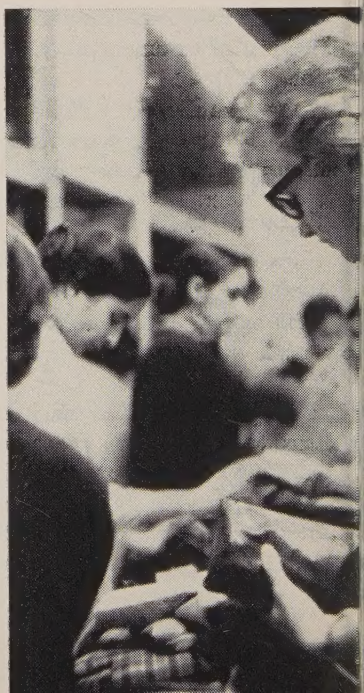
Perhaps the most vital aspect of our program was simply the chance to talk and to listen to each other. During our first week together there were many clashes. From time to time tempers rose and harsh things were said or we would simply refuse to attempt to explain. We discovered that the business of communication is terribly important and that we were woefully inadequate at it.

**A young man from Malaya informed us** that he had been told all his life how much he owes America and he said he's tired of hearing it. Sometimes we Americans were asked embarrassing questions by our fellow youth participants—"Do Americans ever admit that their policies might be wrong?"; "Are American Christians willing to suffer? To die?"; "Can Christians support bombs? How? Why? Only to preserve themselves?" We didn't always have answers.

By the end of our time in Delhi, we in the youth camp had come to know each other as persons and we no longer identified each other by nationality, but by first names. We began to realize that we all had been acting in judgment upon each other and that each of us is faced with problems and decisions, regardless of nationality. I'm afraid we didn't solve any major world problems, but we did begin to understand. Our last evening in camp we stayed up as long as we could stand the cold weather and sang songs from every continent. Always, however, we came back to the Indian Christian lyrics and music which we had just begun to learn and to appreciate during our stay in India.



Mail, bull sessions, and meals make the mess tent at the youth camp the meeting place for youth participants. Top topic at the table one day was Cosmonaut Gregarin who was in Delhi that week. While standing at the picturesque entrance to the modern Vigyan Bhavan (below left), Marty Baumer and Indian friends watch the passing parade of colorful religious garbs from many lands. Later she shops for a sari at the Cottage Industries Emporium (a New Delhi department store) where delegates took advantage of a week-long sale (10% off). The store reported an all-time sales record.



What did the assembly mean to me? It said a number of things in a number of ways. A woman from England spoke of the laity and the way in which the church needs to help the laymen to serve the world, not to withdraw from it. A theologian from Chicago spoke of a "cosmic theology" and, although I could not always understand what he was saying, I could sense that here was a new step to be taken by Christians everywhere. A young man spoke of the unity of the church with an urgency that hardly seemed matched by any of his fellow speakers and he gave us some idea of what we were doing and what we ought to be doing.

**For me, the real message of New Delhi** was that the major burden of Christian unity and the ecumenical movement is on my own church back home and upon you and me as we all seek to witness wherever we live. The World Council of Churches is now an established organization and it is moving forward. It provides world leadership for the ecumenical movement. But it can only do what its member churches wish it to do.

In our search for unity, one key phrase caught my attention—"all in each place," implying that all ought to become one. This means you and me in our hometowns. Perhaps this has been true all the time and we simply have not realized it or accepted it. But we cannot avoid it. We are involved unless we choose not to be. Even though we might not have one church in each place in the immediate future, our youth groups can begin now to do something more than simply have joint hay-rides together.

**Getting to know our brother Christians** is a step to unity in your community and mine. How do we do this? We talk in face-to-face discussion. At first, it might be a social meeting. Or the purpose of our getting together might be the discussion of a topic or a book on unity. The deepest kind of dialogue, however, would be an intensive Bible study under skilled leadership. Such an encounter can be risky, for we might violently disagree. Or we might learn how little we know. Or we might discover that we both have much to learn. But if there is an acceptance of differences and a mutual respect for one another, we can all grow through such an encounter. As we seek together a fresh understanding of God's truth, we are more likely to discover where we agree and where each has something to offer to the other. And we might discover a beginning sense of unity. And we still might disagree.

A once-a-year event doesn't provide an adequate opportunity for us to form a binding and meaningful fellowship but this can be realized as we study together frequently in small groups and as we work together to help others. In this way the ecumenical movement can become a living and vital part of our lives. In this way, too, we can strengthen our personal faith and our witness to the world.—MARTY BAUMER



# New

*You are living in a day of a new awakening among Christians. Some say we are even seeing the "Second Reformation" in the making. Four months ago, Protestant Christians moved toward greater unity at a world assembly in India. In six months, Pope John is calling the first Ecumenical Council in many centuries. What is happening today will shape the church your children will attend. Throughout all these modern movements toward unity, young Christians have been at work on pioneering frontiers.*



If you collect autographs of famous people, you would have found a gold mine in New Delhi, India, four months ago. The best spot to park yourself would have been at the main entrance to the modern Vigyan Bhavan. Standing under the four-headed lion, the symbol of India, you could have gotten the signature of the Archbishop of Canterbury, Nehru, Dr. Billy Graham, a Nigerian governor-general, the president of Harvard University, any leading Protestant, Anglican, or Orthodox churchman in the world.

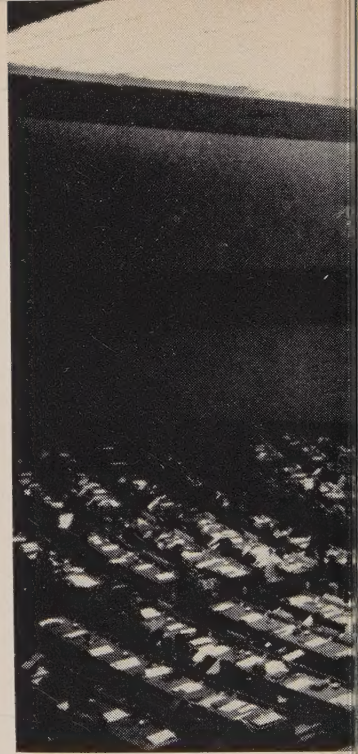
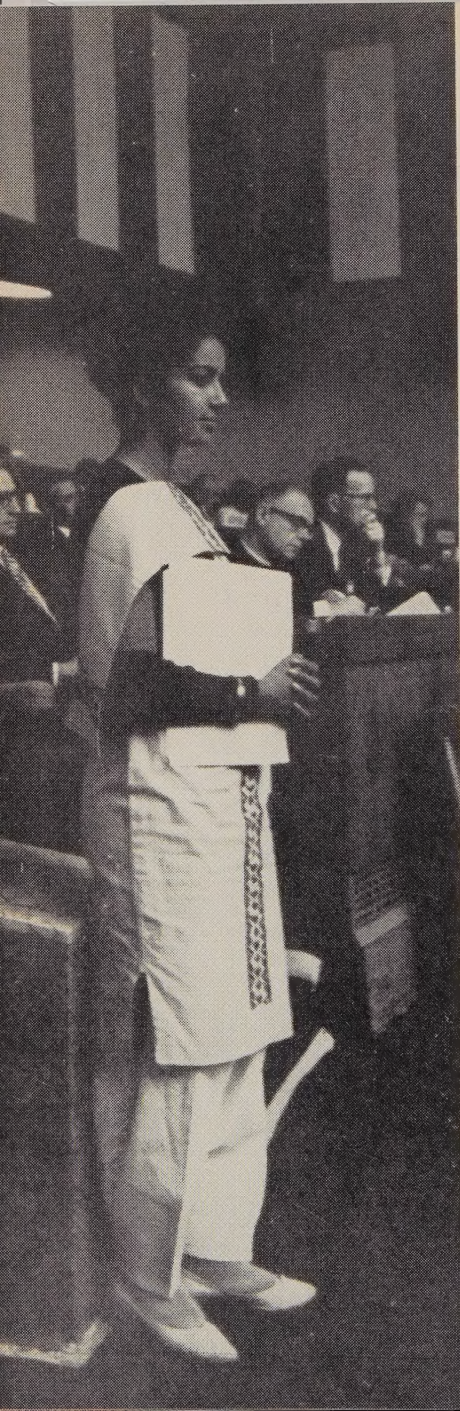
Men who sense history in the making were aware that there was something special about the Third Assembly of the World Council of Churches in New Delhi, Nov. 1 to Dec. 6, 1961.

# Delhi

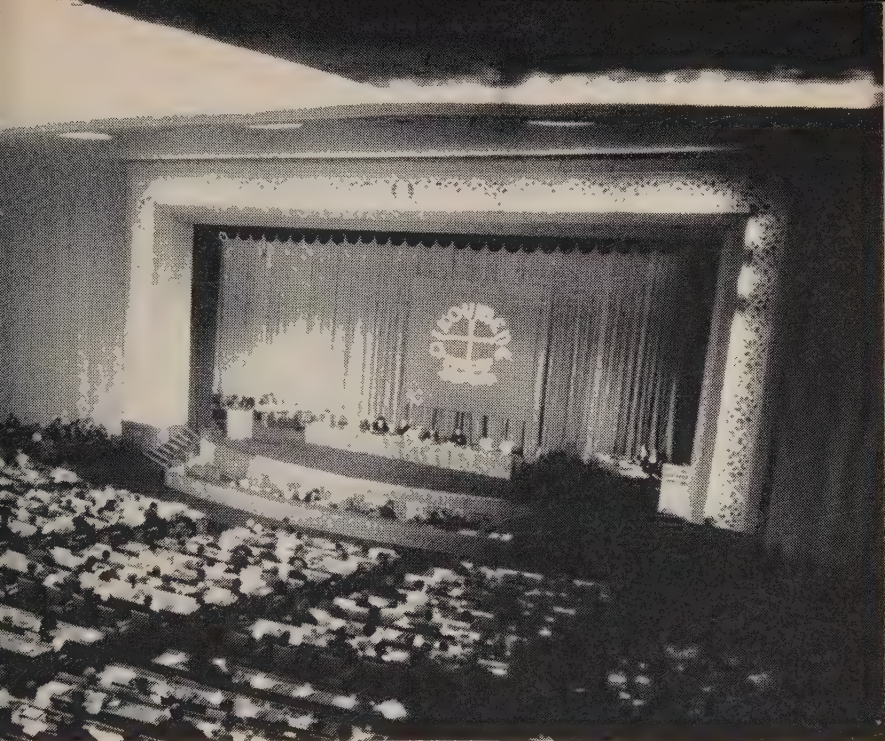
Why all the excitement? Simply that the non-Roman Catholic Christians of the world were taking big strides forward in realizing that the powers of common faith and commitment that draw them together are more important than the things that divide them. And through actual practice, these 1600 participants at New Delhi were showing that the real test of unity among Christians was not to be found in the form of church structure or organization, but in the reality of the complete mutual respect that Christians have for one another. And in the search for God's truth for our world, Christians must surmount political and racial differences, must do some fresh thinking on a broader base in free and open debate, and must make a wider witness of Christ in everyday life. Then will the gospel have more meaning for more people in our world.

These are not new insights. Why then was this assembly so newsworthy? The actual acceptance of these insights with much more vigor than before and by an increasing number of Christian bodies gives growing importance and opportunities to the current world-wide movement toward Christian unity and witness. This movement—known as the Ecumenical Movement—is symbolized best at this time in history by the World Council of Churches. And so to New Delhi came the world's leading Protestant clergymen and laymen, plus invited observers (including Dr. Graham and five official Catholic observers), newsmen, and those among local Indians who were curious about these Christians from many lands. ►





Standing ready to distribute copies of official papers to assembly participants was this punjabi-clad Pakistani young lady. She was one of 60 young stewards who worked on the floor of the plenary session waiting upon the delegates. Thirty volunteer aides, mostly young Indian Christians, worked behind the scenes sorting, assembling, and stapling documents. Also in attendance were 100 delegated youth participants who had voice but no vote in the sessions. Youth is important in the church. In past generations, as in the present, the restlessness and idealism

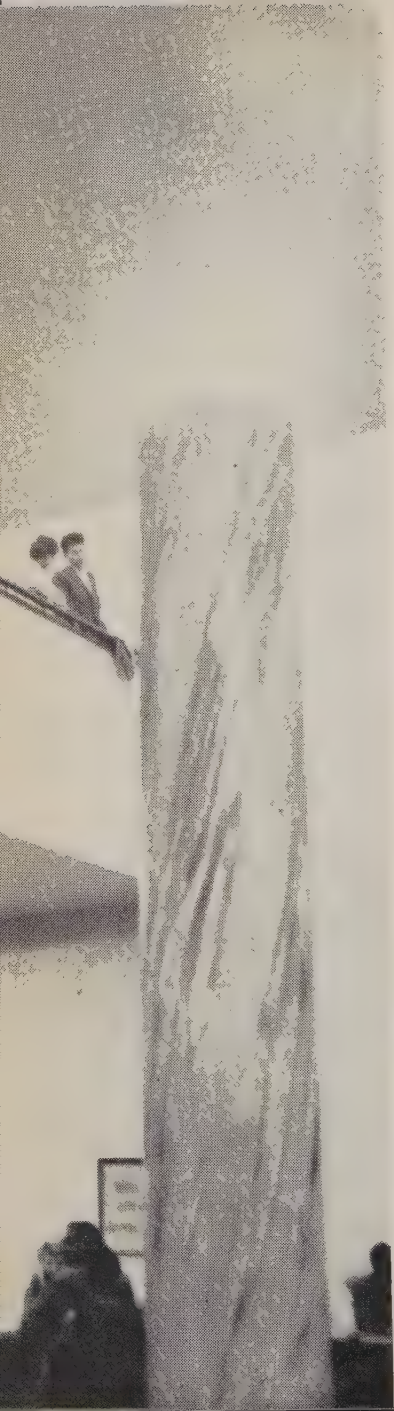


*'You shall be my witnesses . . . to the end of the earth.'*

of young Protestants first marked the current movement for Christian unity. And as tomorrow dawned, the place of young men and women in the church will become even more important. The minister cannot do all the work of the church. One way in which the laymen can help, the assembly said, is through the creation of "cells"

Christians in areas where the church has lost contact with the masses. Such cells might well include a handful of typists and sales clerks in a large department store, a dozen or so workers on various

floors of a factory, several research workers in a big chemical plant, or a few teachers on the faculty of a school. After all, the ecumenical movement will not become real until it becomes local. The word, *ecumenical*, means the *whole* church in the *whole* world. Thus, the Greek word OIKOUMENE ("the world" or "humanity") appears in the symbol of the World Council of Churches. Also in the symbol, the ship is the church, the water is the world, and the mast (which guides and steadies the ship in calm and rough waters) is the cross of Christ. ►



All Christians claim to be followers of Christ. But because of the differences of belief about Christ, his followers are divided. This division has hurt the cause of Christ in the world. Embarrassed by this disunity, a growing number of Christian bodies are finding their unity, and witnessing to it within the fellowship of the World Council of Churches—whose membership now totals 197 churches. At New Delhi, after ten centuries of isolation the Russian Orthodox Church joined the fellowship of other Christian churches and brought along Orthodox bodies of several other countries. With its estimated 50 million members, the Russian Church is the biggest in the council, making Eastern Orthodoxy the

*"There is one body and one*





largest "confessional family" in the ecumenical movement. Broadening the scope of the ecumenical movement even more were the entrance into the World Council of Churches of 11 African churches and two small Chilean churches of the Pentecostal element of Christianity. Other non-member churches have been invited to join, providing they accept the following basis for membership: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit."

*one Lord . . . one God and Father of us all."*





*Isaiah says: "Enlarge the place of your tent . . . hold not back*

When tents are made in India, the canvas used has very colorful designs. At the assembly, tents provided housing for youth (see cover) and a roof for the meetings open to the public. Under the shelter of the **shamiana** (above), most of the services of worship were held. Into this tent marched the opening procession of 1600 official assembly

participants, garbed in clerical and academic robes and a variety of national dress. And a week later 1500 worshippers knelt at improvised altars to receive the Lord's Supper according to the Anglican rite of the Church of India, Pakistan, Burma, and Ceylon, the host church. "All who are baptized communicant members of their churches" were



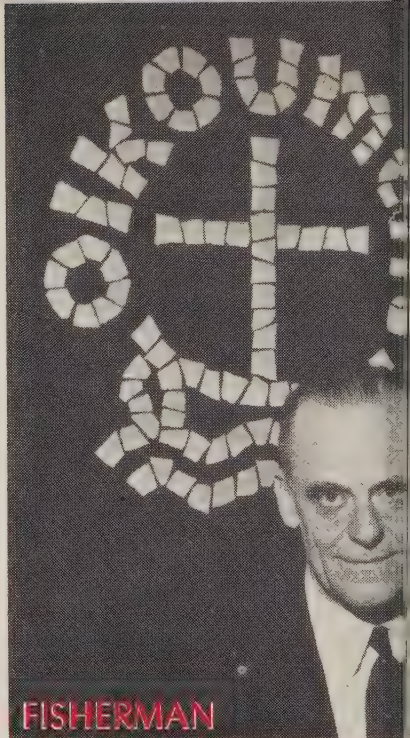
*strengthen your stakes."*

invited to take part in the communion. Most present did so, with the exception of representatives of the Orthodox Church and some branches of the Lutheran Church which do not subscribe to the practice of open communion. Said one speaker: "... it is not as a broken company that Christ invites us to His Banquet."

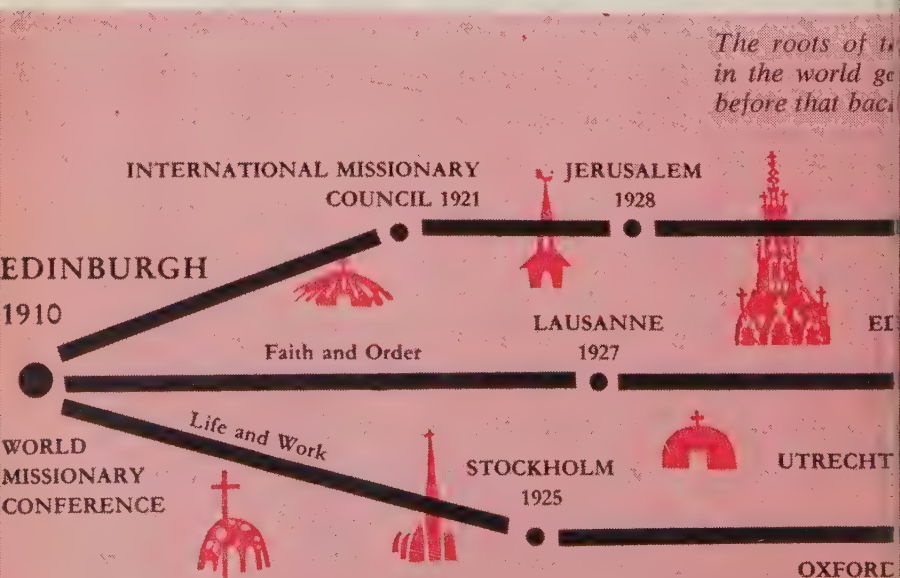


WHAT's in a name? Usually, not much. But for Dr. Willem A. Visser 't Hooft, his name sums up a lifetime. In his hometown of Haarlem, Holland, the family name —Visser 't Hooft—means “fisher at the head.” And as top executive of the World Council of Churches since its beginning, Dr. Visser 't Hooft is truly the “chief fisherman” of the ecumenical movement. And when he retires within six years, he will have spent his entire working years in the ecumenical movement.

When “Wim” was a teenager, his father was shocked to learn that he wanted to become a pastor. “You will have a hard life, and I



## Visser 't Hooft / THE CHIEF FISHERMAN

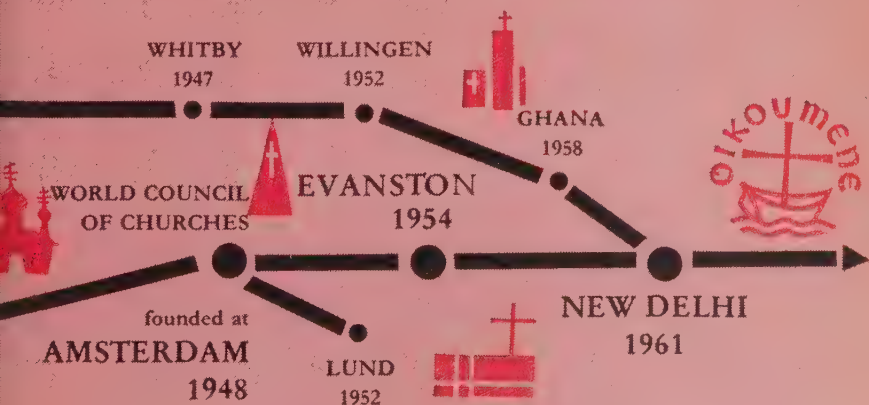


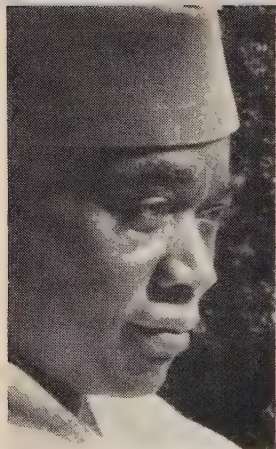
doubt if you'll like the salary you'll get." After earning his doctorate degree at the University of Leyden, he was tapped by the late great U. S. ecumenical leader, John R. Mott, to become secretary for the YMCA World's Alliance in Geneva. This Swiss city has been Dr. Visser 't Hooft's headquarters ever since. He married a young woman from the Netherlands with whom he has three children, now all grown, married, and scattered throughout Europe.

From the YMCA, Visser 't Hooft moved in 1931 to the World's Student Christian Federation, and in 1937 he became General Secretary of the Provisional Committee, which became the World Council of Churches at its first assembly at Amsterdam in 1948, soon after the war had ended. During the war years, Visser 't Hooft found himself in the unexpected role of an underground leader—helping to rescue Jews and others from Hitler's Germany.

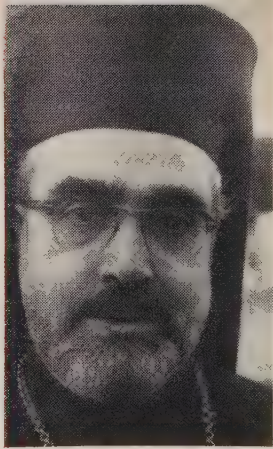
Ever since its founding in 1948, the World Council of Churches has been the major channel through which Protestant and Orthodox Christians have sought to find their unity in Christ. As its General Secretary, Visser 't Hooft has dedicated himself to building church unity by accenting common beliefs, de-emphasizing differences, and avoiding extravagant actions. "... We are not looking for vague, undefined unity. We are concerned with the unity of which Christ himself is the author."

... toward Christian unity now at work  
... conference in Edinburgh in 1910, and  
... itself.

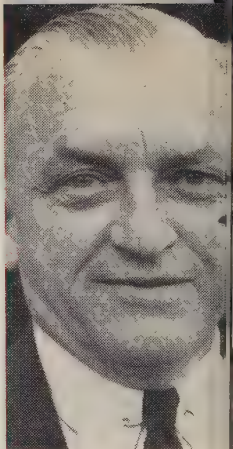




*Sir Francis Ibiam is the governor-general of the Eastern Province of Nigeria—one of the most important regions of the Federation of Nigeria and one which has some strong Christian communities. He is also a physician, Privy Councillor, former school principal, hospital trustee, and one of the most active lay leaders in the church today. Sir Francis serves his own church, the Presbyterian Church of Eastern Nigeria, as a ruling elder. Born of pagan parents, he was baptized a Christian as a child through the influence of a Christian uncle. He is a graduate of several African schools and the University of St. Andrews (Scotland). He was knighted by King George VI in 1951 and received an accolade from Queen Elizabeth in 1956 as Knight Commander of the Order of the British Empire for "self-less service to country." He and Lady Eudor Olayinka Ibiam have one son and two daughters.*



*An American magazine recently lauded Archbishop Iakovos of the Greek Orthodox Archdiocese of North and South America for his history-making efforts to bring about "unity among religious people in the face of world peril," especially among the Orthodox communities. Born on the Turkish island of Imbros in 1911, he graduated with high honors from theological school and was ordained a deacon in 1934. He served both in the U.S. and Europe before becoming in 1955 the first representative of the Ecumenical Patriarchate of Constantinople to the headquarters of the World Council of Churches in Geneva, Switzerland. In 1958 he was elected Archbishop of North and South America. The Greek Archdiocese has 1,150,000 communicants and 375 churches in the U.S. and is the headquarters of the Greek Orthodox Church, the largest Eastern Orthodox body in the U.S.*

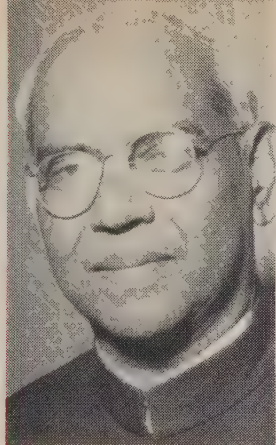


*Soon after Charles Parlin was nominated to the Presidium of the World Council of Churches, Indian news gathered around "We've heard from American press that a big shot on Wall Street. And yet we've seen his wife work at this meeting volunteer from early on until late at night behind the information Why is this?" Recoiled from this surprise appointment Mr. Parlin replied, "If we were married, my wife was a missionary in China. The Indian reporters at each other, 'I guess explains it.'" Professor this prominent New York attorney specializes in fields of taxation, corporate finance, banking and national law. He holds executive positions in a number of financial and trial firms. A Sunday school teacher in his English (N. J.) Methodist Church he has long been active in the ecumenical movement.*

## THE SIX PRESIDENTS OF T



ably the best-known German churchman out-  
 Germany is Dr. Mar-  
 Niemöller. After serv-  
 a German submarine  
 under during World  
 he studied for the  
 and was ordained.  
 the Nazi regime, Pas-  
 Niemöller became a liv-  
 ing symbol of Christian re-  
 sistance to a totalitarian gov-  
 ernment, spending eight  
 years in concentration camps  
 in opposition to Hitler.  
 After the war, he has been  
 active in the construc-  
 tion of German Protestant-  
 ism and a spokesman for  
 the union of West and  
 Germany. He is presi-  
 dent of the Evangelical  
 Church in Hesse-Nassau and  
 chairman of the Coun-  
 cil of the Evangelical  
 Church in Germany.  
 Last August his  
 car was killed in an auto  
 accident in Denmark in  
 which Pastor Niemöller him-  
 self was badly injured. But  
 he returned to New Delhi  
 to preach at the closing  
 of worship.



*After being a lay theo-  
 logian for many years,  
 Dr. David G. Moses was  
 ordained to the ministry  
 by the United Church of  
 Northern India* just a few  
 weeks before the New Delhi  
 assembly. Dr. Moses is pres-  
 ently principal and profes-  
 sor of philosophy at Hislop  
 College in Nagpur, India,  
 and former vice-chairman of  
 the International Missionary  
 Council, which has now  
 been integrated with the  
 World Council of Churches.  
 Born in southern India, Dr.  
 Moses was educated at Mad-  
 ras Christian College in In-  
 dia, Union Theological Sem-  
 inary in New York, Yale  
 Divinity School, and Colum-  
 bia University. From 1954  
 to 1955 he was visiting pro-  
 fessor at Union Theological  
 Seminary in New York. Dr.  
 Moses' father is well-known  
 as one of the pioneers in the  
 United Church of South In-  
 dia. And his grandfather  
 was the first Indian mission-  
 ary of the London Mission  
 Church at Namakal in south-  
 ern India.



*Dr. Arthur Michael Ram-  
 sey is the 100th Arch-  
 bishop of Canterbury and  
 Primate of All England.*  
 He was enthroned in June  
 1961 succeeding Dr. Geof-  
 frey Francis Fisher. Previ-  
 ously Dr. Ramsey had held  
 the Anglican Church's sec-  
 ond highest post as the  
 Archbishop of York. A the-  
 ologian and scholar who is  
 often described as one of  
 the most learned of present-  
 day British clergymen, Dr.  
 Ramsey has been a life-long  
 supporter of the movement  
 for Christian unity. And he  
 comes of a family with tra-  
 ditions of the ministry on  
 both sides. His paternal  
 grandfather was a Congre-  
 gational minister, and his  
 maternal grandfather an An-  
 glican priest. His father was  
 a Cambridge University lec-  
 turer in mathematics and  
 president of Magdalene Col-  
 lege when his son was a  
 scholar there. Dr. Ramsey  
 says the New Delhi assem-  
 bly is "a milestone on a  
 journey, but also a signpost  
 telling us to go on."



## *As man encounters man, barriers fall, ideas*

"Mission and unity are two ways of describing the same action of the living Lord who wills that all should be drawn to Himself. . . . It was the ecumenical vision—the vision of the world for Christ—which had created the longing for unity. Men who were divided from one another in their home churches, found themselves working, praying, and witnessing together on the world-wide frontiers of the Christian mission."

—*Lesslie Newbigin, India*

"We must enlarge our tent, because the longing for Christian unity has ceased to be a preoccupation of the few and has become a concern of the many. . . . The light which we receive from Him who is the Light of the world is not to be put under a bushel, not even under the domes of cathedrals or the roofs of parish churches; it is to shine among our fellowmen."

—*Visser 't Hooft, Switzerland*

"I don't believe in saving souls imprisoned in miserable bodies."

—*George A. Ademola, Nigeria*

"What we need today is not to abandon any form of Christian service but to be ready to serve flexibly, going out anywhere He invites us to serve as mobile tent-dwellers rather than as rigid keepers of buildings."

—*Masao Takenaka, Japan*

## REFERENCE HELPS / books and audio-visuals

**Darkness at All** by James W. Kennedy. A report and study guide on the Third Assembly of the World Council of Churches at New Delhi, India. (Bethany Press, 96 pages, paperback, \$1.50)

**New Delhi Speaks.** Official reports of the Assembly sections on Witness, Service, and Unity, and the Message. (Association Press, paperback, 50c, Reflection Book)

**Report of the Third Assembly**, edited by Samuel McCrea Cavert. The full official account containing daily proceedings, committee and section reports, and all important official documents of the Assembly. (Association Press, clothbound, due in mid-June)

The above books are available at denominational bookstores.

**Third Assembly**, a 53-frame color filmstrip, produced by the British Council of Churches. \$4.00 postpaid, with reading script.

**New Delhi 1962**, a set of 30 colored slides by Bradford Young. With reading script, \$4.00.

The above filmstrip and slides are available from the World Council of Churches, Interchurch Center, 475 Riverside Drive, New York 27, N. Y.

*ed, truth takes shape, and then a new vision*

"One questions sanity when one hears the contention that the testing of multi-megaton nuclear weapons will promote security. The reality in the end is that it accelerates the armaments race and enlarges the risk of catastrophic destruction. While peace rests tenuously upon a balance of terror, security in depth will be found only when the spirit controls the products of science."

—O. Frederick Nolde, United States

"There is no escape for any church, whatever its structure, from thinking, praying, and acting in global terms. The whole world is not only at the doorstep of every church in a metropolitan slum area. It knocks also at the door of the quiet, perhaps placid village churches in Europe or in the rural areas in North America. It does so by changing their aspirations, their attitude, their behavior. This includes dangers, but it also opens wide, worldwide, ecumenical perspectives for the churches."

—Egbert de Vries, Germany

"The Christian gospel is a seed. If you sow it, you get a plant. The plant will bear the mark of both the seed and the soil. The trouble with missionaries was that they brought Christianity to us as a potted plant. Now we (Africans and Asians) are breaking the pot and putting the plant in our own soil."

—D. T. Niles, Ceylon

“CHRIST has had his fling,” says the modern skeptic. “There was a day when Christ made an impact on the world. But this is the space age. The world is changing fast. Christ is out-dated. His followers are divided. Their religion seems to be out of touch with life. They are no better than non-Christians. So what has Christ to offer the world today?”

Everything! Christ has not failed man, but man has failed Christ.

“I am the light of the world; he who follows me will not walk in darkness but will have the light of life.” Christ knew men, inside and out. His insight touched men where they needed help most. His Light showed men up for what they really were. This very sense of being known by Christ was something from which men could not escape. And so it is today. Each of us is known by Him. We don’t always know who it is that knows us. But we cannot avoid Him. We know that man was created in God’s image. And now in Christ that image is fully restored and revealed. In Christ we can know what God intends for us to be. But too often we fail to live up to God’s intentions for us.

Men, especially the followers of Christ, have too much limited their vision of what God is, and of what Christ is. We need to grope and to grow. In a world of rapid scientific advance, growing materialism and secularism, expanding communism, and rising new nations, Christians are compelled to rethink the fundamentals of their faith. This is a time for rebirth and for deeper understandings.

One speaker at the New Delhi assembly, Dr. Joseph Sittler, a Chicago theologian, urged a concept of the Christ of *all* creation—a “cosmic Christology” in which Christ is *not* set against the facts and processes of nature. The world today is forcing us to appreciate more fully the New Testament vision of Christ. Not only the whole of humanity, but the *entire* creation, is reconciled to God in Christ. Christ is the “first-born of creation.” And “in Him *all* things hold together.”

The church has found few ways to express her unity. Many Christians today feel called to unity—to be one in Christ. And so, Professor Sittler says, if we can obey that call in terms of a contemporary understanding of Christ expanded into the dimensions of the New Testament vision, we shall perhaps obey into an even fuller unity with God and man. For such obedience, we have the promise of the Divine blessing. This radiant active earth, so fertile and so fragile, is God’s creation, our sister, and the material place where we meet the brother in Christ’s light. “Ever since Hiroshima the very term *light* has ghastly meanings. But ever since creation it has had meanings glorious; and ever since Bethlehem it has had meanings concrete and beckoning.”





## he light of the world

He is the image of the invisible God, the first-born of all creation: for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through him and for him. He is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the first-born from the dead, that in everything he might be preëminent. For in him all the fulness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

—Colossians 1: 15-20



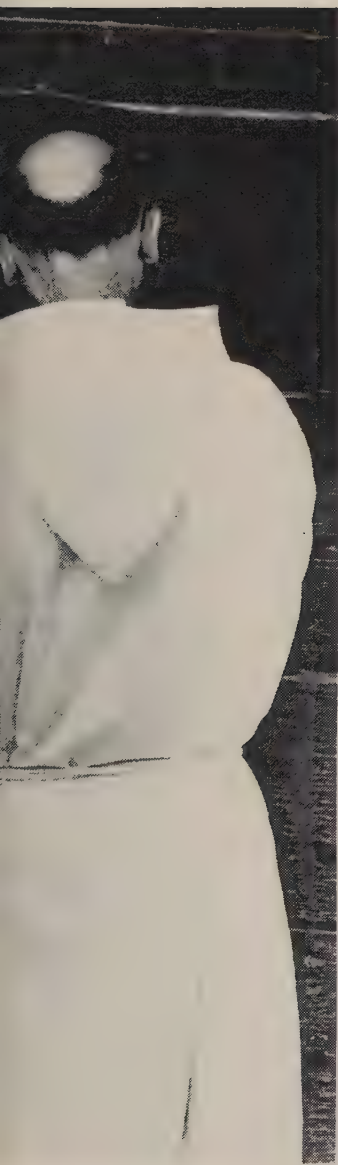
**French Protestant laymen are setting an ecumenical example in the rural village of Taizé in southern France. Desiring to give themselves body and soul in service to God, forty young men of varying Protestant faiths and different nationalities, plus a few ordained pastors, have gathered together in a Brotherhood where they can share in life, study, worship and work. Although they pledge not to marry and although they live a simple life within humble dwellings, the brothers of Taizé shy away from the idea of a monastery separated from the world. From the very beginning of the Brotherhood in 1939, they have found their work in the world. The brothers accept obedience to Prior Roger Schutz, Swiss founder and leader of the community, but there is no specific authoritarianism involved. The Rule of Taizé—the code of living for this Protestant order—was worked out along old Reformed principles and is filled with the spirit of the Bible.**

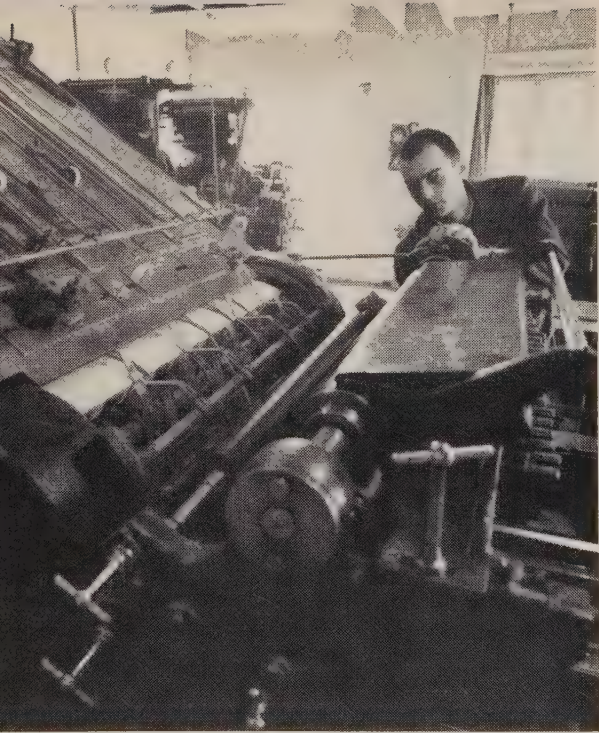


# Taizé



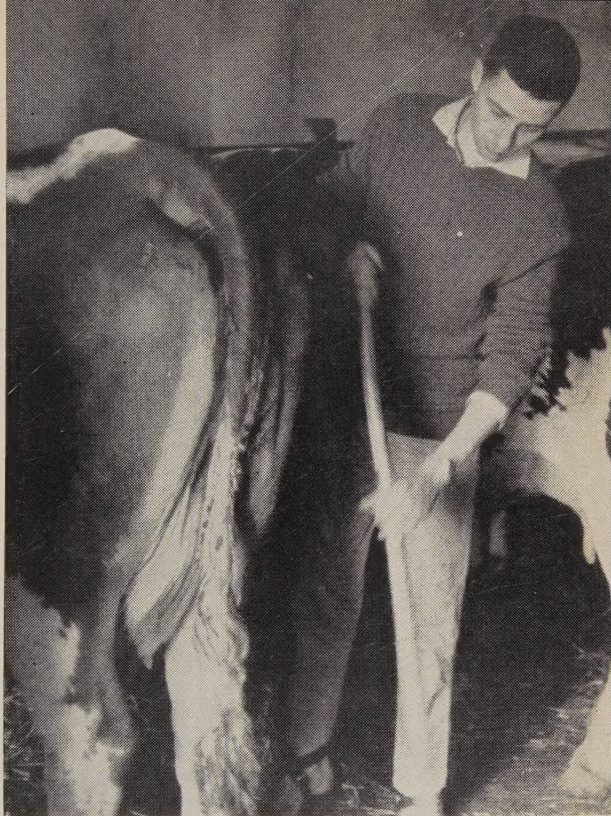
**Only at church do the brothers wear their white robes.** *There they kneel to recite from an “evangelical and ecumenical prayer book” compiled by the community in an effort to recapture the spirit of early Christian worship. Brother Laurent, trained as a lawyer in the Netherlands, plays the organ. The liturgy includes some rites borrowed from the Greek Orthodox; hymns and psalms are set to Gregorian and Byzantine chants, to Anglican church music and to Bach motets. They worship daily at noon.*



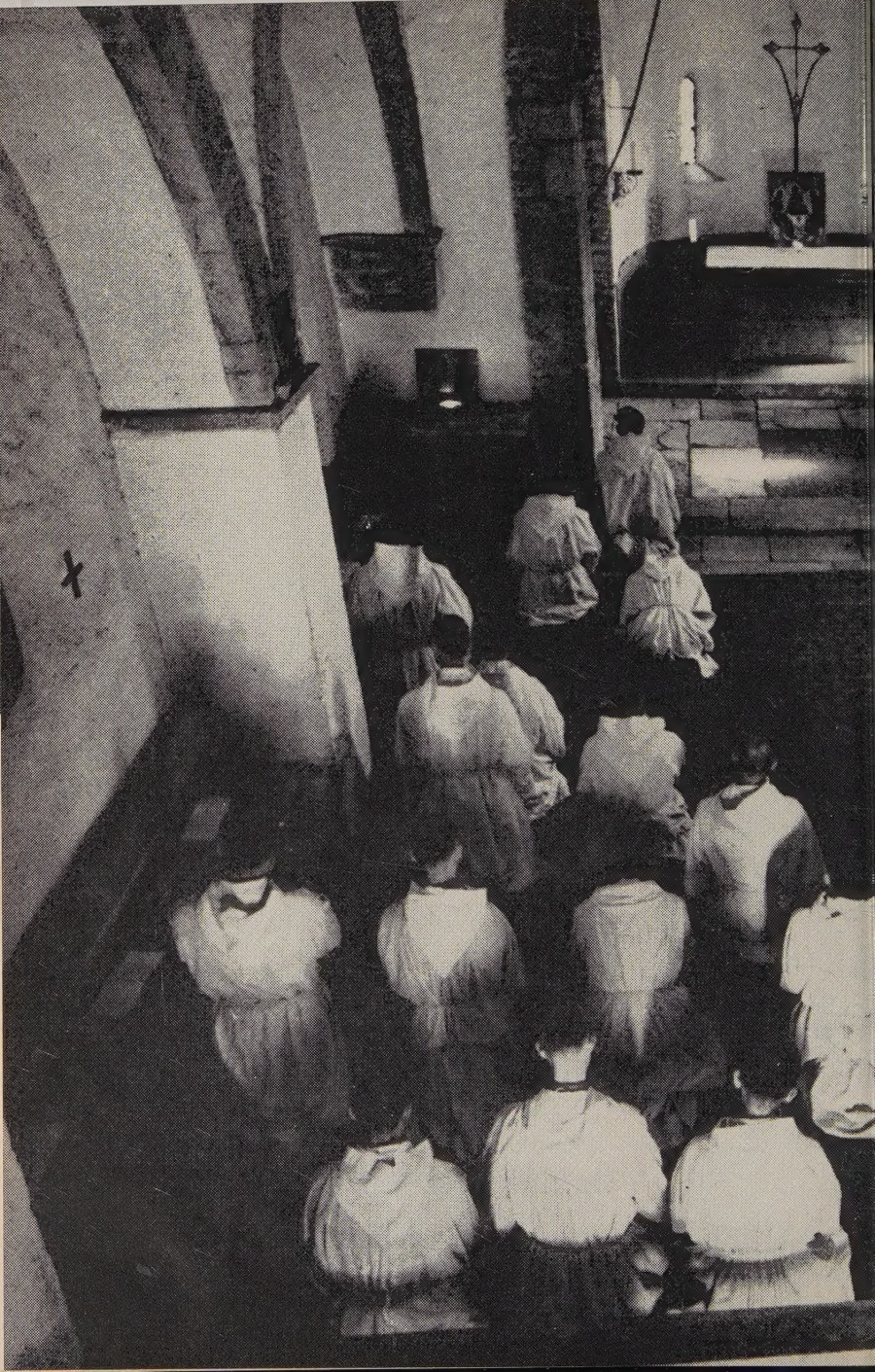


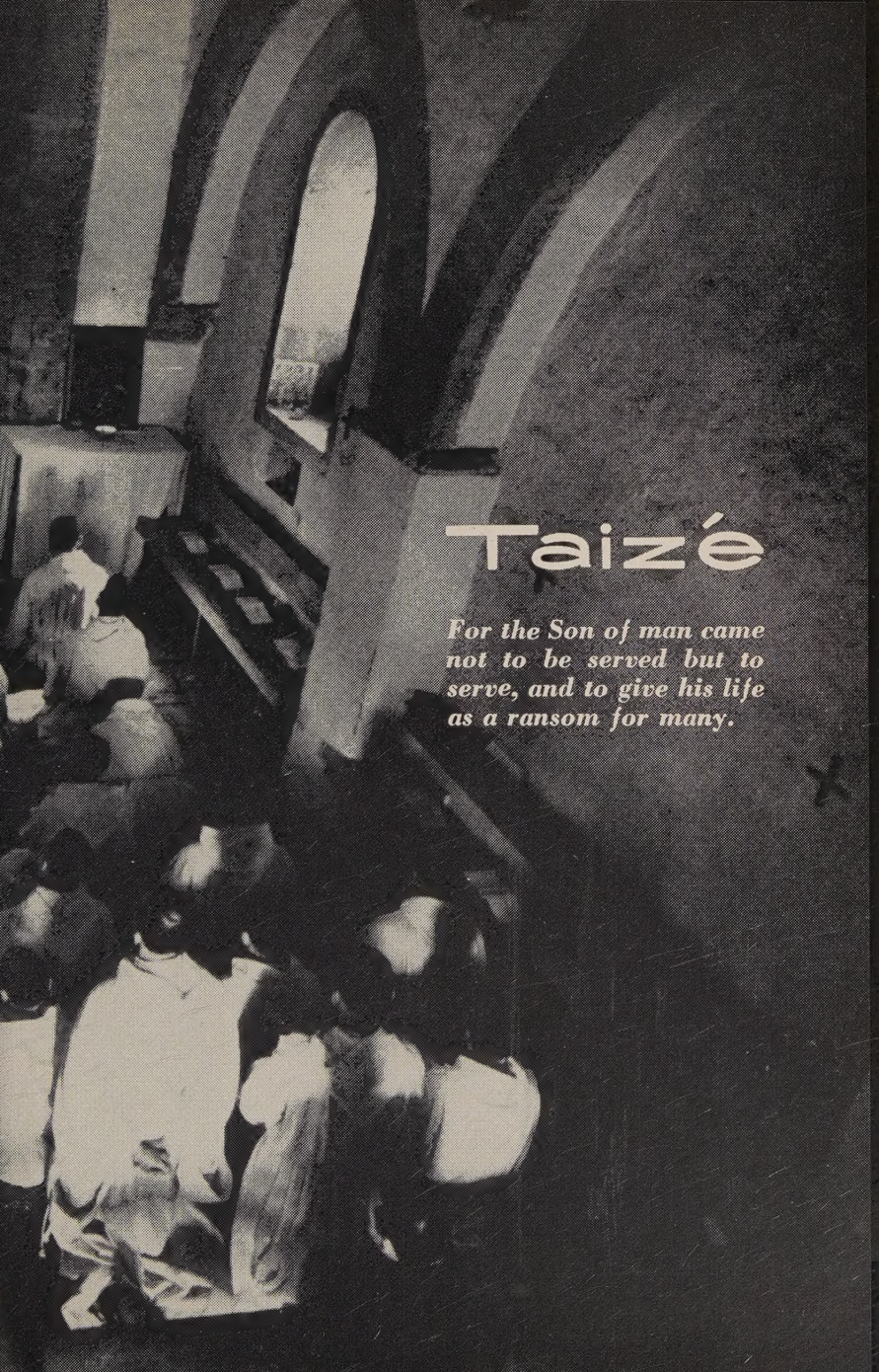
# Taizé

*The brothers work as wage-earners wherever they live—in the neighboring villages of Burgundy, or in communities in Europe, North Africa, and America. In welder's pants or street clothes, they go to work early in the morning. Brother Daniel is a potter whose skill has made the fame of Taizé ceramics widespread. Brother Alain works among the local farmers whom he helped to organize into a dairying co-operative. Four of the brothers operate a printing press. Brother Robert, the community's first resident doctor, has a*



*small clinic where he treats hundreds of villagers and farmers. All fees from his practice and all earnings of the other brothers are turned back to the Brotherhood. By pooling their resources, all needs are supplied according to available funds. Both in daily contact with fellow workers and in retreat settings, the brothers welcome conversation with people of different faiths and political belief. Through such "dialogue," and in study and in worship, the brothers of Taizé seek to discover the meaning of the Christian gospel for our time. ►*





# Taizé

*For the Son of man came  
not to be served but to  
serve, and to give his life  
as a ransom for many.*



We confess Jesus Christ,  
Saviour of men and the light of the world;  
Together we accept His Command;  
We commit ourselves anew to bear witness to Him among men;  
We offer ourselves to serve all men in love,  
that love which He alone imparts;  
We accept afresh our calling to make visible our unity in Him;  
We pray for the gift of the Holy Spirit for our task.